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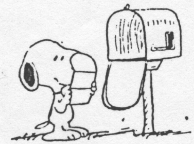
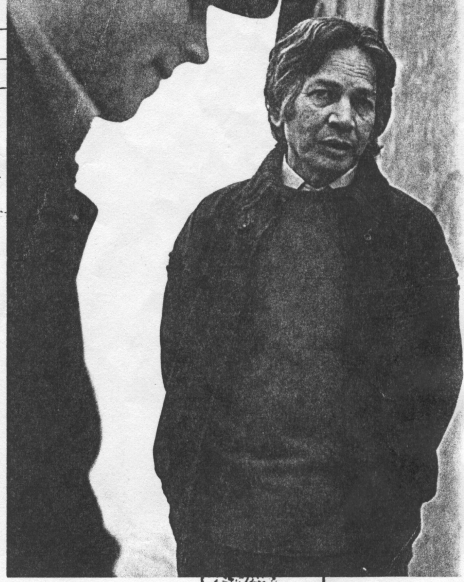
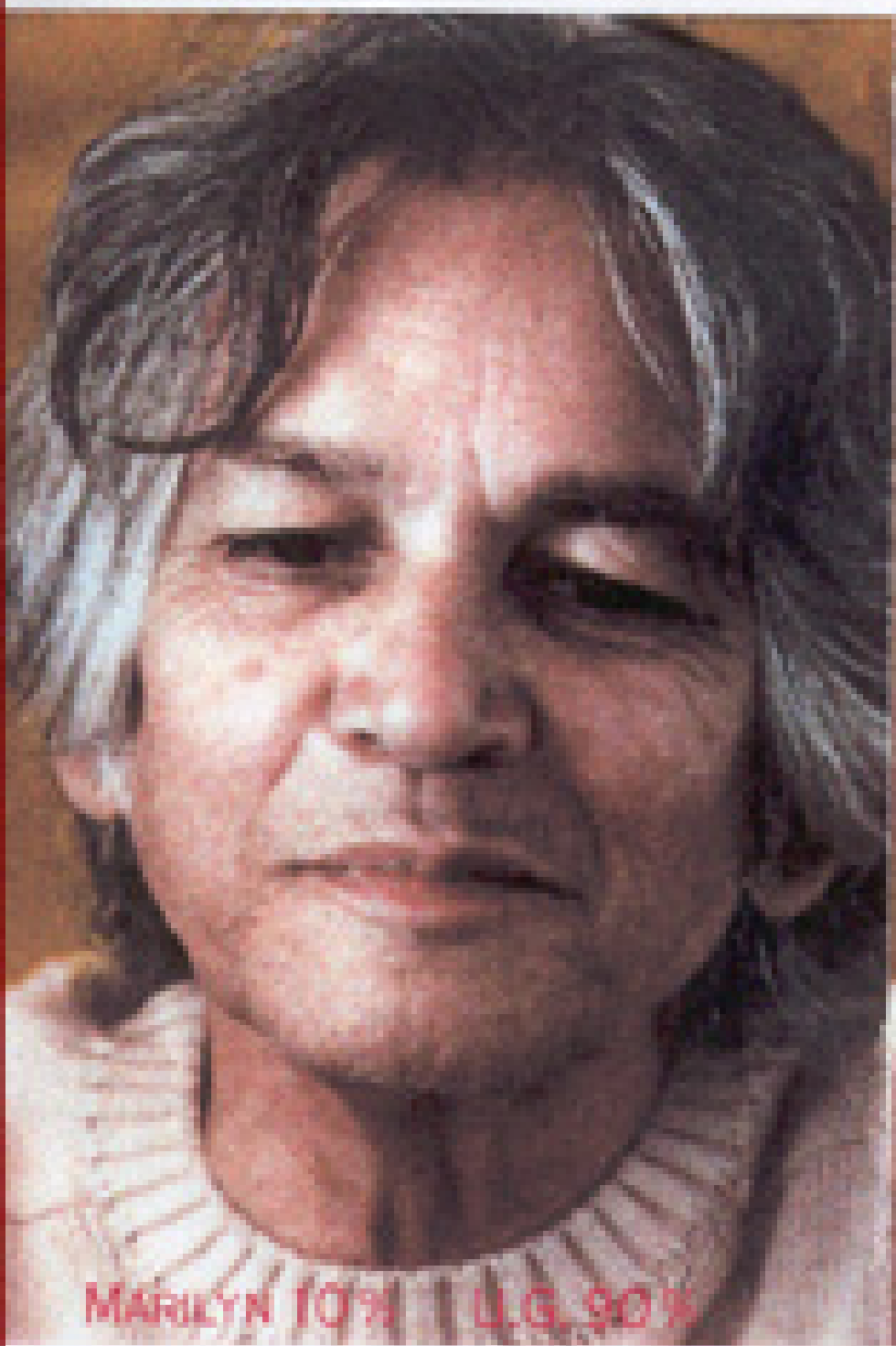
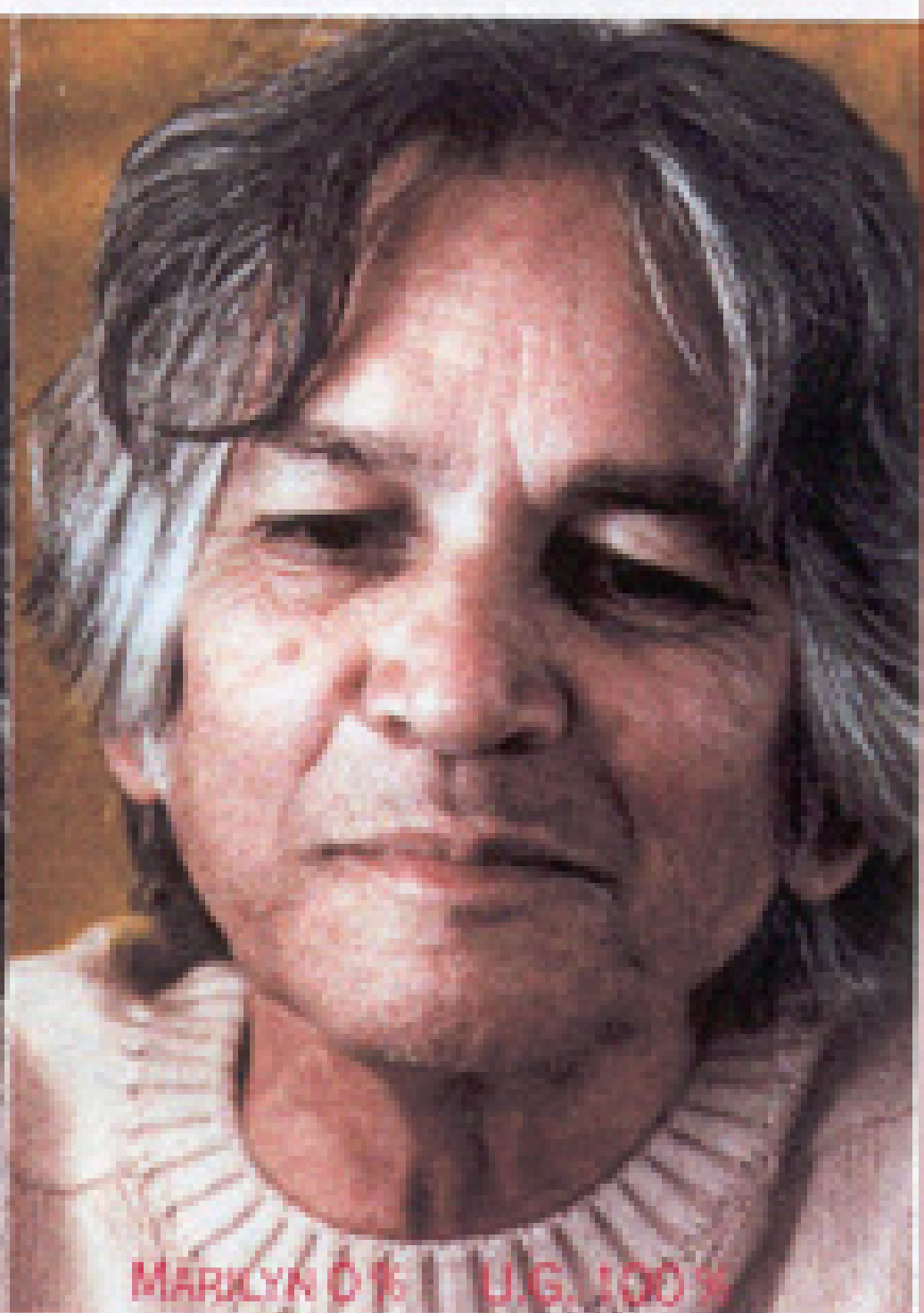




"I am not reaching out anywhere.
You are reaching out somewhere.
But both of us are sitting here, on
the same side of the riverbank

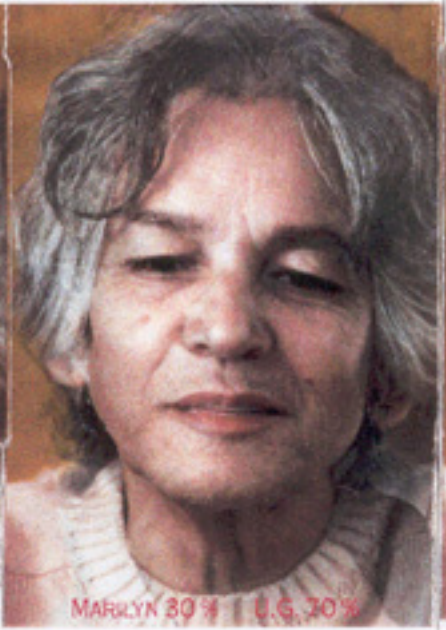
"He lives right up to a ripe old age.
Leaves his mark on the world
as one of the great teachers
of mankind . . ."



"He will be helped by a woman who will help him to establish himself in foreign lands permanently ." (Valentine)

"Forty-fifth to fifty-fifth year are years of great importance in his life. He will be born again in his forty-ninth year.




"It is not blankness, it is not the void it is not any of those things; the question disappeared suddenly and that is all."

"I never regretted that. I enjoyed it; sex was all that interested me. Nothing else interested me, you see?"

"One day they will make a big thing out of it, like Buddha walking out of his wife. Now they condemn."

"She had an accident. At home, when she returned home. She broke her neck. I got the news six months afterwards . . ."

"My life was really strange,
from the very beginning.
Very strange life . . ."

In those days there were no
erotic posters and all that.
So, why is it that I have all
kinds of images of sex?

"But things happened and I said
to myself: If it is a question of
satisfying your sex urge,
why not marry?"

THE ULTIMATE SYNTHESIS

# "Best-Of-Both-CLONING"

U. G. KRISHNAMURTI AND MARILYN M.
SAGE AND SEX, MALE AND FEMALE.

"My life was really strange, from the very beginning. Very strange life . . ."

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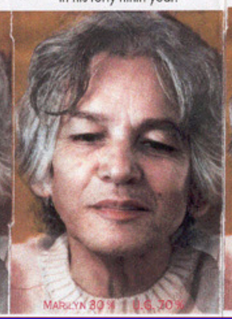


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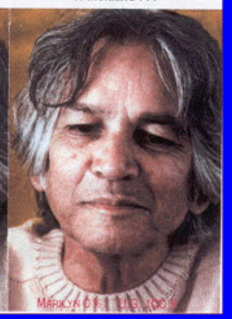

# U.G.'s SPICY, JUICY PHRASES - collected by Nagaraj

**On the teaching of J. Krishnamurti:**

1. Balderdash
2. Hogwash
3. Ho-kum
4. Sentimental twaddle
5. Bunkum
6. Trash
7. Absolute gibberish
8. Phony Baloney
9. Hot baloney
10. Crap
11. Drivel
15. All that jazz
16. Bosh and Nonsense
17. Cow-shit
18. Bull-shit
19. Horse-shit
20. Stuck needle
21. Bent farthing
22. Not even with a ten-foot pole, much less with a pair of tongs
23. Dumbell
24. Poppycock
25. Low grade moron
26. All that gump, grumpy
26. Hooey
27. Apple sauce
28. Clap trap

**On mad people:**

1. Fruit cake
2. Funny cake
3. Funny farm
4. Nut foundry
5. Looney bin
6. Cookooville
7. Cocked hat
8. Potty
9. Round the bend
10. Going bananas
11. Going bonkers
12. Singing looney tunes and merry melodies
13. Borderline case
14. Cross the frontier

# THREE F'S

Food and Sex are the only things that the body needs. Both of these are referred to in the English Language by four-lettered words beginning with "F". The nutritionists and health-food freaks tell us what kinds of foods are wholesome and what are not. The moralists have invented another four-lettered word called "Love" as the be-all and end-all of existence. This has provided the means, first for the religious man, and now for the politician who has replaced him, to control us all. And this is happening everywhere in the world: The First Lady in the U.S. saying that girls should not have sex before they are 21 is an example of this. If nature intended this, then sexual maturity should have occurred at that age and not at 13 or 14.

The natural urge of sex cannot be controlled by moral or political means. All attempts on our part to control the natural urges by moral or ethical codes of conduct have only failed. If politicians think that they can control the urges in order to achieve their political goals, they are mistaken. Such attempts will only result in aberrations. The Shiva Lingam in the temples, and the early morning pornographic chants broadcast by AIR passing them as devotional songs are an aberration of the sexual urge justified through religious language. The psychologists are trying to impress us calling it sublimation. The fact of the matter is that the natural urge is expressing itself in a variety of ways - in Vatsyayana's Kama Sutras as well as in the different versions of Kama Sutras in video cassettes sold abroad in His Master's Voice (HMV) shops in the open market, and in the hard core pornography on the Internet.

If we are honest with ourselves, and not merely masquerade our attempts of political control as a moral posture, then something new will come up to help us deal with these issues squarely.

The New Indian Express

BANGALORE • THURSDAY, 2 DECEMBER, 1999

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INTERVIEW

If Sonia Gandhi becomes Prime Minister, then I will give up my citizenship of this country, says philosopher UG Krishnamurthy

▶ PAGE 9

# There are no thinking citizens here; there is no future for India: UG

*Free thinker, iconoclast, philosopher U G Krishnamurthi usually holds forth on life and its meaninglessness, on the mind and its non-existence. This time* **H R Ranganath** *made him speak out on politics. And UG has been at his demolishing best. Excerpts:*

**Another election is upon us. What should a thinking citizen do?**

I am sorry. There are no thinking citizens in this country. If Sonia Gandhi becomes Prime Minister then I will give up my citizenship of this country. In fact, I am now asking Swiss authorities to permit me to stay there as a permanent resident. I have not been a resident of any country ever since Nehru took over.

The worst that has happened to this country is Nehru becoming Prime Minister. Look at this man. He spent a better part of his life in prison. To kill time he wrote a few books. Later, he ruled this country for a very long time. But what has he done to this poor country ? As Prime Minister he only helped the middle class prosper.

**What is wrong in helping the middle class ?**

Nothing. But look at the plight of the common man. All that he wants is food, shelter and clothing.

Have we given that ? No. The poor have remained poor. And yet we claim that we have prospered in the last five decades.

Show me one great thing that we have achieved in the last 50 years. We are a nation with almost one billion people. And yet we do not have any say in international matters. Nobody cares for us. This is most disgraceful.

When Clinton imposed sanctions, we did not even have the guts to stand up and say, 'Who are you ?'

Today if any country has to progress it has to have two things. Economic strength and military might. If you don't have these, nobody gives a damn. When P V Narasimha Rao visited United States the local media did not even mention his visit. So our consulate released full-page advertisements to announce his arrival. We did not protest, we even accepted all the humiliation heaped on us. The Prime Minister was not even introduced properly in the Joint Session. They did not even mention his name. They merely said, 'The Prime Minister of India will speak now.' Even then, we did not protest. What a shame! In the last 50 years we should have learnt lessons. But we have not.

**You hate the whole Nehru family ?**

Not just that family. I also have no love for Mahatma Gandhi. It was he who created Pakistan. In fact, he pleaded with Nehru to agree for Partition. Partition has brought this country today to this stage. The British used these people to their advantage.

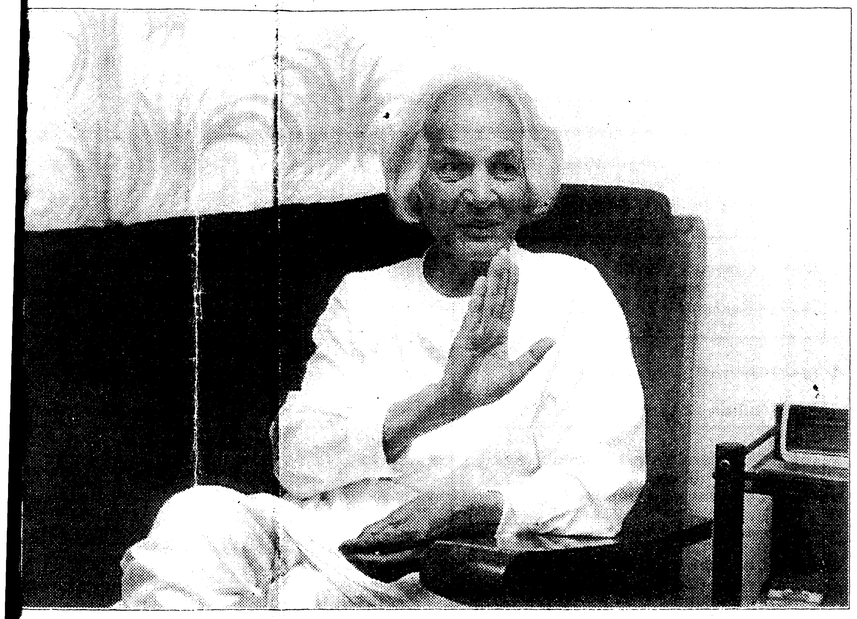
Why should we have the name of Gandhi for everything in this country? I am sick of this.

You should remember one thing. If Hitler had not destroyed the empires, then we would not have got freedom. So, lets stop saying that only Gandhi got us freedom. In fact, I don't like India's currency also. Because on every note you have a picture of Gandhi.

I never had a soft corner for Gandhi. I had even told him this. I appreciate his non-violence movement. Because, at that time he could not have done anything better, thanks to our impotency. Due to his movement, thousands lost their lives.

I have personally seen how the British killed people. Now, more or less we are doing the same in Kashmir. Why should Kashmir be part of India. Why should I be a part of India?.

See, I am against everything that is north of Vindhyas. I oppose Hindi. In fact I don't eat anything that comes from that part of the country. You know, till today I have not seen any of Mahesh Bhatt's movies. Because all of them are made in Hindi, though I have the knowledge of Hindi to fool them all.



**But surely you must agree that adherence to a dynasty ensures stability ?**

What stability? During this so-called stable period only the middle class prospered.

I have repeatedly told people in the Government that we should look towards China. This country is better than all the Western countries put together. I knew Russia would collapse. This I had said in 1960, I repeated myself several times. But nobody believed me.

After my stay in China I went to immigration officials. Unfortunately, I have an Indian passport and so the trouble began. I tell you, if one has Indian passport then one has to face lot of problems. I carry an Indian passport for the purpose of traveling only, nothing patriotic.

The only reason I love this country is that a an NRI --'Non Reliable Indian'-- can keep money here and make a lot of interest. That is the only attraction I have with India.

**OK, so you don't like Gandhi, Nehru. How about Indira ?**

How can I like her, she tried her best to finish me. When I was attacking Jiddu Krishnamurthy she harassed me like anything. In fact, she even tried to poison me. She tried to use RAW against me, and the Russians thought I was a CIA agent.

**All right, but what's wrong if she becomes Prime Minster ?**

If her claim rests only on the daughter-in-law status, then bring other foreign women too. There are better women than her. Only because her name has the Gandhi tag, you can't allow her.

I want to know about all the money she has. If somebody offers me 98 per cent of the money she has abroad, then I will help get all the money she has kept outside.

You see (laughs), I am a very influential man.

I think she has been dragged into this by the Congress... Congressmen who can't stay without power. She was not in favour of entering politics. But I tell you even Congressmen are against her... My only advice to her is, if she is intelligent, she should go to her country and enjoy all the money she has.

**On the one hand you demolish the Congress. Then you attack Vajpayee. What then is the alternative?**

I don't give any alternative. I may suggest dictatorship. But, I will not subscribe to the BJP's thinking. We don't want these fundamentalists to grow. You see, they are reviving Rama, Sita and Krishna. In those times, they were only religious heroes.

The common man needs food, not heroes.

Sometime I feel the Army should take over. But today even the Indian Army is not good enough.

India can never produce a leader like Mao Tse Tung. Why do we need this Democracy? We don't want this. It's a very expensive experiment.

I want to know why did he (Vajpayee) allow that lady (Jayalalitha) to go on and on. He should have walked out. By staying in power for 13 months what did he achieve. He should have just quit. But he did not have the guts. In fact, I am on the side of that lady and Laloo. Because, for them corruption is a way of life.

**Can't we treat the bomb, the missile as achievements?**

Then, why does your Prime Minister dither on the Nuclear Non-Proliferation treaty?.

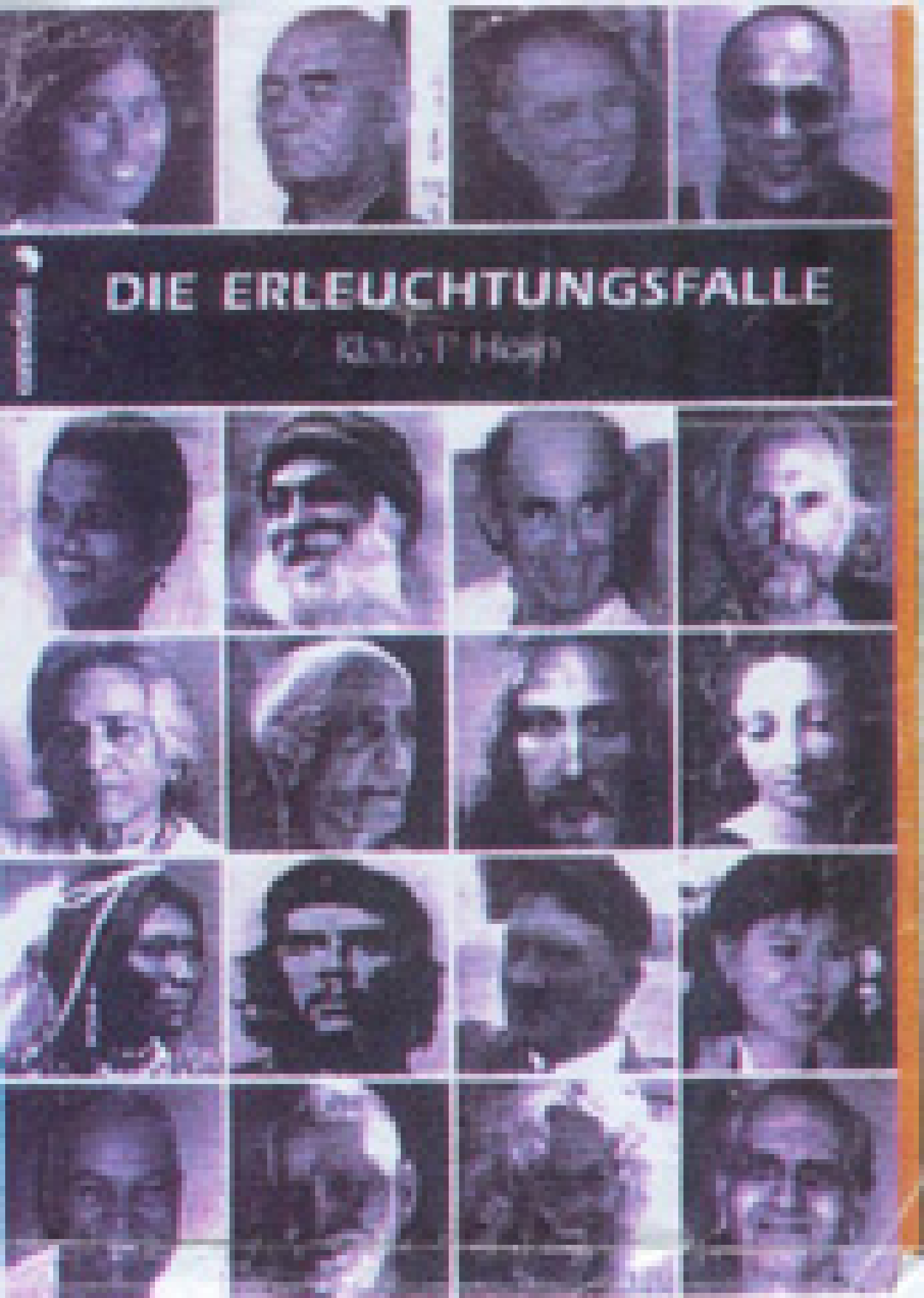
**So where are we headed ?**

I don't see any future for this country. Somehow we will survive. Because, people have to survive. Apart from that we don't have any future. Future as in -- we will not play any major role in world affairs.

India can't produce Mao. We can't get a benevolent dictator. The Army is incapable of ruling us. No sir, this country has no future.

**You once said politicians thrive on the gullibility of the people. Why are people so gullible ?**

That is their culture. We are basically 'wordsmiths'. Today if anybody has any talent then they must quit this country. If they stay back, it will only be a waste of talent. In this country the human brain has no place.


DIE ERLEUCHTUNGSFALLE

The inhabitants of each planet belong to different stages of evolution: some higher and some lower. This applies not only to the human inhabitants but also to the animal and even the plant inhabitants. They pass in great waves from one planet to another at certain stages of this evolution, going where they can find the most appropriate conditions either for expression of their present stage or for the stimulation of their next immediate stage. Consequently the stragglers and laggards who fall behind pass to a planet where the conditions are of a lower nature, for there they are more at home. On the other hand, the pioneers who have outstripped the mass and can find no conditions suitable for their further development pass to a planet in a higher stage.

§

These three cosmic forces—Attraction, Repulsion, and Rest—constitute the triune manifestation of the World-Idea. You will find them in every department of existence.

§

There is no stability anywhere but only the show of it. Whether it be a man's fortunes or a mountain's surface, everything is evanescent. Only the *rate* of this evanescence differs but the fact of it does not.

§

Energy radiates whether in the form of continuous waves or disconnected particles—"moment to moment," Buddha called it. It is this cosmic radiation which becomes "matter."

§

The idea of human perfection would mean the attainment of a static condition, but nowhere in nature do we find such condition. Everything, as Buddha pointed out, is in a state of becoming, or as Krishnamurti number two calls it: Reality is motion. Buddha never denied that there was anything beyond becoming. He simply refused to discuss the possibility, whereas persons like Krishnamurti two stop there and affirm it as being the ultimate. There were very good reasons why Buddha refused. He was living in a country where the intelligentsia were lost in speculations, fruitless and impractical, and where the emotional were lost in religion, endlessly ritualized and filled with superstition. The mystics were lost in that impossible task of making meditation their whole life. Nature forbade it and brought them back. Becoming and motion are processes, but Being, pure consciousness, is not. In the experience of a glimpse we discover this fact. Being transcends becoming, but it is only the Gods who live on the plane of Being; we humans may visit it, even for long periods, but we must return.

§

# PAUL BRUNTON

**Maharaj:** Absolutely none. Leave your mind alone, that is all. Don't go along with it. After all, there is no such thing as mind apart from thoughts which come and go obeying their own laws, not yours. They dominate you only because you are interested in them. It is exactly as Christ said 'Resist not evil'. By resisting evil you merely strengthen it.

**Question:** Yes, I see now. All I have to do is to deny existence to evil. Then it fades away. But does it not boil down to some kind of auto-suggestion?

**Maharaj:** The auto-suggestion is in full swing now, when you think yourself to be a person caught between good and evil. What I am asking you to do is to put an end to it, to wake up and see things as they are.

About your stay in Switzerland with that strange friend of yours: what did you gain in his company?

**Question:** Nothing absolutely. His experience did not affect me at all. One thing I have understood: there is nothing to search for. Wherever I may go, nothing waits for me at the end of the journey. Discovery is not the result of transportation.

**Maharaj:** Yes, you are quite apart from anything that can be gained or lost.

**Question:** Do you call it **vairagya**, relinquishment, renunciation?

**Maharaj:** There is nothing to renounce. Enough if you stop acquiring. To give you must have and to have you must take. Better don't take. It is simpler than to practice renunciation which leads to a dangerous form of 'spiritual' pride.

All this weighing, selecting, choosing, exchanging — it is all shopping in some 'spiritual' market. What is your business there? What deal are you out to strike? When you are not out for business, what is the use of this endless anxiety of choice? Restlessness takes you nowhere.

done many yogas in his past and had many experiences that passed away. Now he claims no special abilities nor knowledge; the only unusual thing about him is connected with sensations; he is unable to separate the seer from the seen. For instance, when he sees a car rushing at him, he does not know whether a car is rushing at a man or a man at a car. He seems to be both at the same time. The seer and the seen have become one. Whatever he sees, he sees himself. When I asked him some vedantic questions he said: "I really cannot answer. I do not know. All I know is this strange identity with whatever I perceive. I know, I expected anything but this."

He is on the whole a humble man; he makes no disciples and in no way puts himself on a pedestal. He is willing to talk about his strange condition, but that is all.

**Maharaj:** Now he knows what he knows. All else is over. At least he still talks. Soon he may cease talking.

**Question:** What will he do then?

**Maharaj:** Immobility and silence are not inactive. The flower fills the space with perfume, the candle — with light. They do nothing yet they change everything by their mere presence. You can photograph the candle, but not its light. You can know the man, his name and appearance, but not his influence. His very presence is action.

**Question:** Is it not natural to be active?

**Maharaj:** Everybody wants to be active, but where do his action originate? There is no central point, each action begets another meaninglessly and painfully, in endless succession. The alternation of work and peace is not there. First find the immutable centre where all movement takes birth. Just like a wheel turns round a empty hole, so must you be always at the centre and not whirling at the periphery.

**Question:** I know nothing about being the cause of the universe.

**Maharaj:** Because you do not investigate. Enquire, search within and you will know.

**Question:** How can a speck like me create the vast universe?

**Maharaj:** In a hospital every patient becomes the centre of immense and complex dream activity. When you are infected with the 'I-am-the body' virus, a whole universe springs into being. But when you have enough of it you cherish some fanciful ideas about liberation and pursue lines of action totally futile. You concentrate, you meditate, you torture mind and body, you do all sorts of unnecessary things and naturally you miss the essential which is the elimination of the person.

**Question:** In the beginning we may have to pray and meditate for some time before we are ready for self-enquiry.

**Maharaj:** If you believe so, go on. To me, all delay is a waste of time. You can skip all the preparation and go directly for the ultimate search within. Of all the yogas it is the simplest and the shortest. •••

"I AM THAT"

BY NISARGADUTTA MAHARAJ

Edited by Maurice Friedman.

25th September, 1971

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**Maharaj:** You are back in India! Where have you been, what have you seen?

**Question:** I come from Switzerland. I stayed there with a remarkable man who claims to have realized. He has

**Question:** How do I go about it in practice?

**Maharaj:** Whatever a thought or emotion of desire or fear comes to your mind, just turn away from it.

**Question:** By suppressing my thoughts and feelings I shall provoke a reaction.

**Maharaj:** I am not talking of suppression. Just refuse attention.

**Question:** Must I not use effort to arrest the movements of the mind?

**Maharaj:** It has nothing to do with effort. Just turn away, look between the thoughts rather than at the thoughts. When you happen to walk in a crowd, you do not fight every man you meet — you just find your way between.

**Question:** If I use will to control the mind, it only strengthens the ego.

**Maharaj:** Of course. When you fight, you invite a fight. But when you do not resist, you meet with no resistance. When you refuse to play the game, you are out of it.

**Question:** How long will it take me to get free of the mind?

**Maharaj:** It may take a thousand years but really no time is required. All you need is to be in dead earnest. Here the will is the deed. If you are sincere, you have it. After all, it is a matter of attitude. Nothing stops you from being a **gnani** here and now except fear. You are afraid of being impersonal, of impersonal being. It is all quite simple. Turn away from your desires and fears and from the thoughts they create and you are at once in your natural state.

**Question:** No question of reconditioning, changing, or eliminating the mind?

Variety

THE HINDU BUSINESS LINE

Friday, May 7, 1999

# Reiki — the mystical energy

Preeti Mishra

Is Reiki a fad among urban Indians or a genuine healing technique? After world acclaim, this question hovers over US-based psychologist Paula Horan, a Reiki expert who pioneered the healing technique in India and has authored several books on the subject.

Her latest work, *Reiki — Just Questions & Answers*, has the possible claim for a lifetime of Reiki Healers in a handbook for the uninitiated and those pursuing the discipline. It answers numerous commonplace questions that may arise for Reiki members.

Of late, Reiki has hit the metros with a vengeance and is pursued with equal vigour by corporates, professionals, housewives and students. Several workshops have sprung up in the metros, but Horan also wishes to be discerning about their teachers.

"Yes, there are thousands now teaching Reiki in India, but you must beware the charlatans who claim to teach the healing technique in four hours or three days," she says.

Good Reiki workers seem to able to have their lineage to Dr Mikao Usui, the founder of modern day Reiki. Before you join up for the class, find out about the Reiki worker from past students.

"After all this is healing — the age old words." She points out that it is not only Reiki, but other disciplines too, such as martial arts and yoga, that by right experts have tried to take over.

Paula Horan has not only mastered Reiki, she has learnt several other healing techniques as well — reflexology, sports massage, body work, acupressure and Rei Jin, a chinese Reiki technique. "It is so effective. I have not only acquired skills but also a more professional ear also. I myself go for the days. Different things happen to different people, a meeting or all may happen when you tune in as it is part of the mystical tradition. The crystal ears tune in and it is a gift you can give to yourself."

Horan of course is at a very advanced stage of healing. Last year she was initiated into the Jikiri Usui Shiki Ryoho level by Lama Dragpa from Bombay Ocean. This is an advanced healing practice based on the Tibetan way.

The most important quality of Reiki is that it enhances wisdom and inner knowledge in the user who said that the healing acts, stops only "designed to take the mind and soul on the inner journey." According to her it needs a strong healing influence on the personal, social and private inner beloved friends.

Horan explains how when taken away from a house for days, especially due to the fear of a urban threat, it could be due to conflicts at home, work-related problems, deep frustrations, the higher vibrations and stimulation of the nerve centres with a simultaneous lack of physical exercise, etc.

"The more stress there is in your life, and the more you struggle with your inner feelings, you will be more vulnerable to illness, particularly if your personal response to outside stress is to create more inner conflict and stress," she explains.

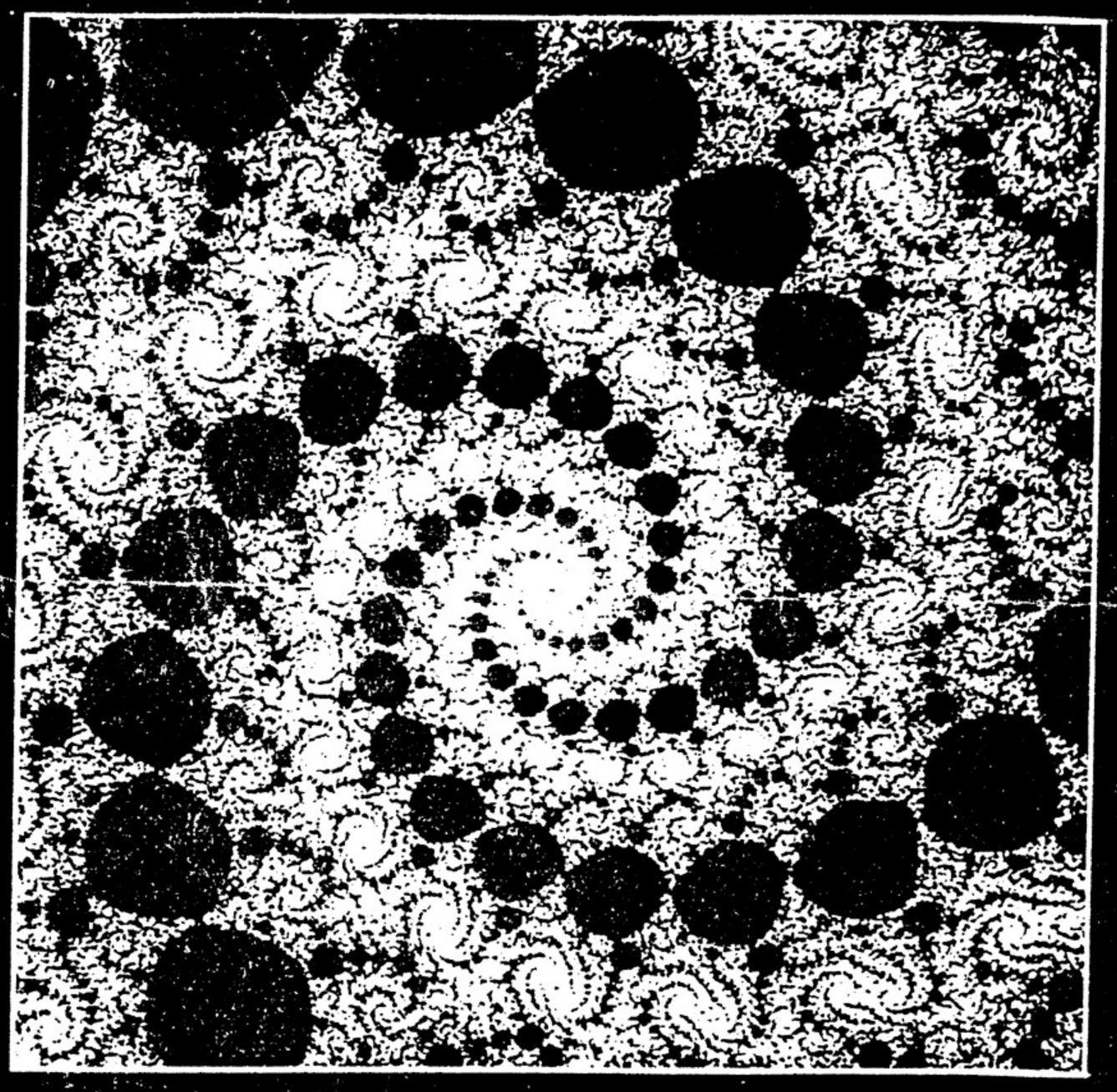
She advises CEOs and others in high-pressure corporate jobs to try and avoid "overbreathing" with Reiki work. To break the "fight, flight" mental syndrome it is important to stop taking yourself so seriously. "Learning like, to be in the world, but not of it," she says, recalling her meeting with H.H. Karmapa recently several years ago and what she learned from it.

Horan warns that just learning Reiki is not enough. To master it and keep the channels of energy open, you have to spend a lot of time. "You may have received the empowerments, but unless you regularly practice the techniques on yourself and others, you will never become it."

She stresses how the agenda of these 21 sessions in the learning and as each doing Reiki over the first month of days. Less Reiki be an alternative to allopathic medicine". Horan is of the opinion that although not surgery work wonders for life-saving emergencies, but apart can be used quite extensively.

"Reiki is energy medicine — the medicine of the future as it comes from within and does not work only on the symptoms," she says.

such as U.G.Krishnamurti offer no hope at all, stating that we may just manage to elevate ourselves sufficiently to leave the planet with some grace while all else is falling about our ears, but that is the best we can expect. Perhaps this is so. And perhaps it is important that we recognize such a possibility for most of us have the tendency to think — ah well, everything will turn out OK —



## FINAL MOMENTS

nature is too strong to be beaten by mere humans and their foolish ways. And it is this idea that is bringing us closer and closer to the time when "nature" says enough — time for human life to go! We all have a part to play in the return to sanity.

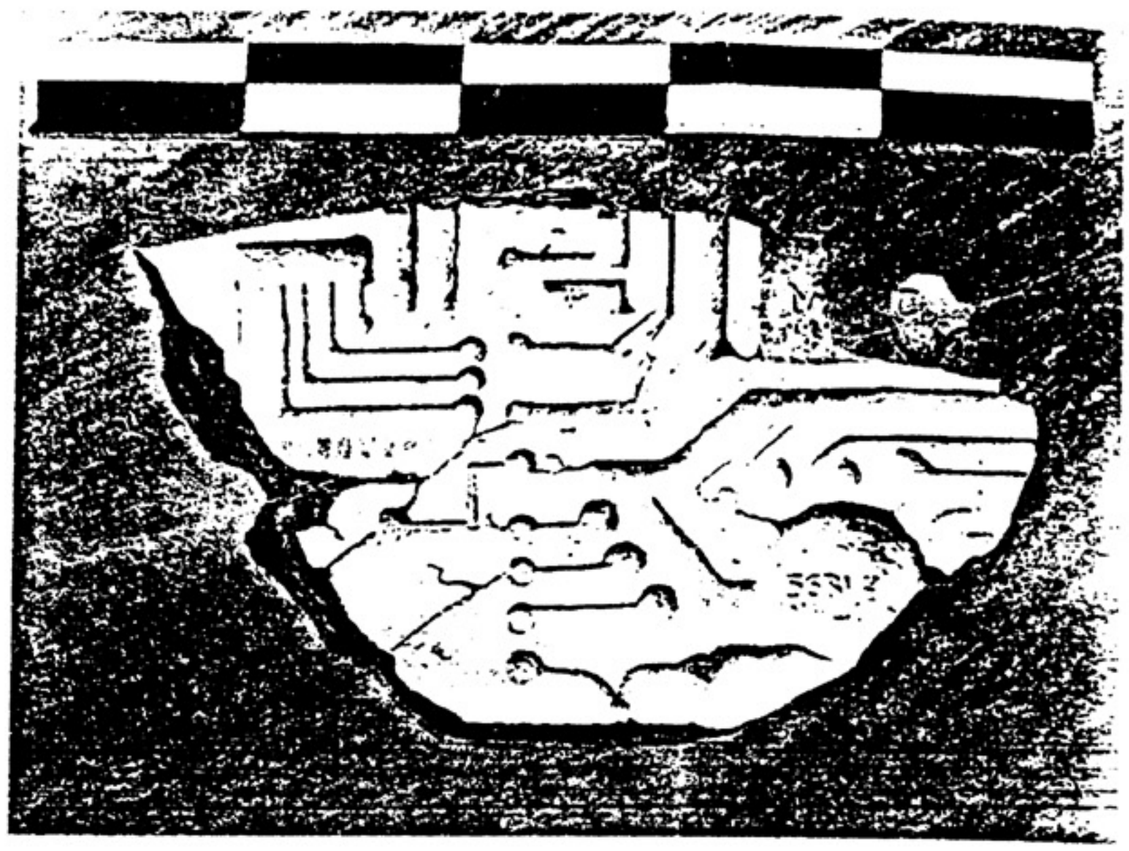
So, the 30th century may be a utopia by comparison with the dark ages of the 20th century. It may be an empty planet, or one occupied by a totally different race of people from elsewhere in the universe, mankind gone forever. Or it may be a mixture of the two — happy and unhappy, inter-mixed and solitary, living and dying, just as it is today.

AND AS A LAST THOUGHT before the last pages we might consider this — that everything we see, therefore, is only ever seen after it has gone. The time between the events that are close to us and our vision of them may only be infinitesimally small but it exists nevertheless. The speed of light entering into our seeing senses plus the time needed to translate the image into something recognizable, (compare it with our references of awareness) all takes a split millisecond, by which time the event has already passed. We look at a flower by the road or a person in front of us and by the time we have digested the event it has gone. Flowers change, people change. We see only the past, never the present and certainly never the future.

Our predictions are an attempt to travel faster than light — and the further ahead we go into the future the faster we are attempting to travel until we reach speeds that are far in excess of anything in the known universe. We are acting like a supernova in reverse in our attempts to see what may come. At least if we consider time and speed in a linear mode. It is said that prophets such as Nostradamus and Edgar Cayce did not view time in any passing and linear fashion but more simply had access to a different dimension — one that brought the far future into their grasp because of other phenomena that they and we still know nothing of.

Perhaps the theories of Sheldrake, Bohm and others point towards a future that is already written in some way within the holographic fabric of the universe.

But in any event, the intention of this book has not been to create any sound picture of the actual future, but to draw a picture which represents one of the alternatives we may face. There has been so much talk and expectation of disaster in the last few decades, brought about to a great extent by fear and apprehension of annihilation, that the author



felt there might be some place for a more positive scheme of life to come. No doubt it will be labeled utopic by some for whenever we attempt to be positive about the future that is almost invariably the criticism. The human race is much more at home with negative values than with hope and joy. A bad future gives the human race something to get their teeth into. The worse it is going to be the better for then there is room for the ego to make its mark. If life is going to be so good what is the human "I" going to do?!

Nostradamus was extremely clear about the way life can unfold. He stated that the future could go two ways only — the alternatives becoming clear at around the turn of the 20th century, a time of major transition. One way to go would be total annihilation by nuclear destruction. And his quatrains draw a realistic picture of this choice, leaving little or nothing behind to pick up the pieces. The other alternative was a raising of consciousness. An increased awareness that mankind *is* nature, *is* God, and the resulting change in life, would bring about a diversion from the inevitable destructive end to Earth.

There are others today who say that it is already too late. That the damage we have done is already beyond reversion. Masters

*U.G. says: "There's nothing to Astrology and Palmistry. The planets do affect us on a physical level just the way we affect them, however microscopic that effect may be. But in no way do they control, shape, modify or alter the course of the events of our lives. As yet there's no way we can measure our effect on the planets, but 'ere long we'll surely be able to, with the help of technology."*

*U.G. does not accept the translation of the effect of the planets on us in terms of some value. He says: "There is no such thing as future. The future is only a modified continuity of the past. We do not need anybody to tell us anything about our past, and the predictions of the future are not always one hundred percent accurate. Man is the architect of his own fortune and moulder of his own destiny. That is why I say that the predictive part of Astrology doesn't hold any water, as far as I am concerned."*

*Then why does U.G. indulge time and again in Astrological sessions with varieties of Nadi Readers, Astrologers and Palmists? U.G. answers with a bemused smile, "It's just an entertainment for me and for them it is a means of earning their livelihood." And why would he allow the readings to be put on a web site? "I have no say in these matters. It is up to those who are responsible for the web pages to decide."*